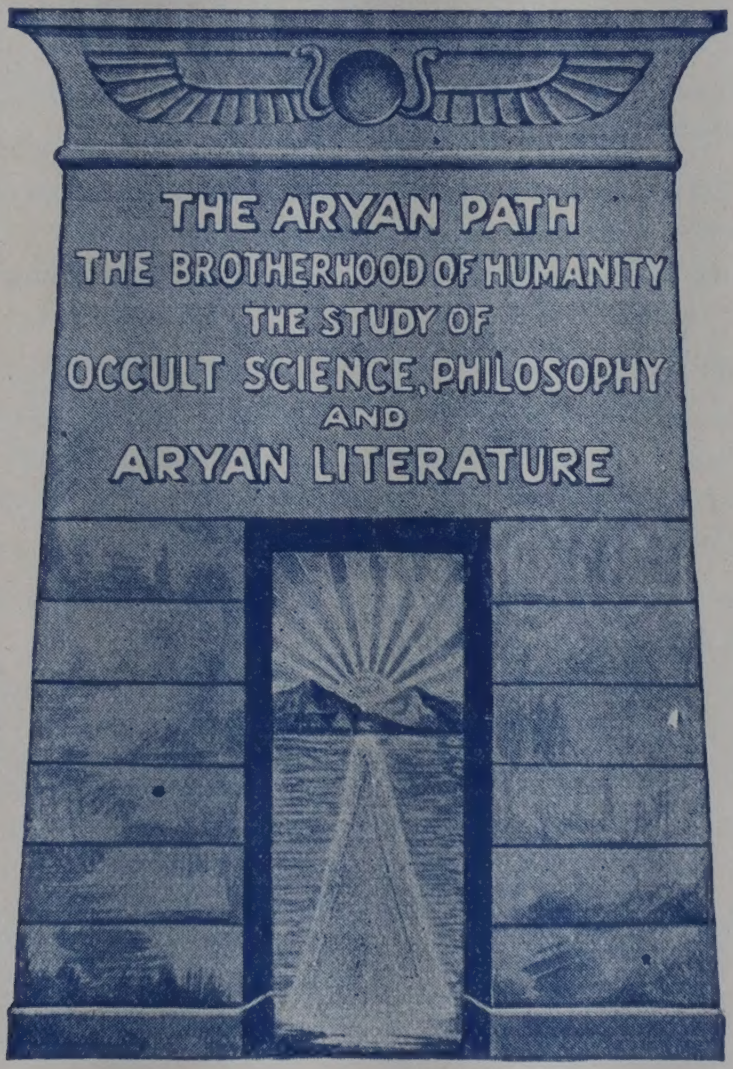
THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XIV No. 8

June 17, 1944

The laws and principles of existence—the true rationale of life—are presented by Theosophy; hence, each man's contact with it is alike an opportunity and a responsibility, to which he has been brought under Karma. He can make the most of it, or he may neglect it so as to fail to obtain or extend benefit. His refusal to take advantage of it now will make him less determined in some other life to carry out the purpose of his nature, which is defeated presently if he neglects, *under any circumstances or pressure*, that which he sees to be leading him in the right direction. But always there are those who will test Theosophy out in their own lives, and learn what it is, and will carry on the work to the last end.

—Robert Crosbie

PUBLISHER'S ANNOUNCEMENT

THE THEOSOPHICAL MOVEMENT : Established November, 1930. Published monthly by Theosophy Company (India), Ltd., 51, Mahatma Gandhi Road, Bombay, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS : No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, $1, 4s., Rs. 2, per annum, post free.

COMMUNICATIONS : Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE : Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS : Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA), LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are :

(a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।

There Is No Religion Higher Than Truth

BOMBAY, 17th June 1944. VOL. XIV. No. 8.

CONTENTS

The U. L. T. and Its Founder 113
Theosophists and the Theosophical Movement—*By H. P. Blavatsky* .. 114
" Make Brotherhood a Real Thing "—*By W. Q. Judge* 115
Each Member a Centre—*By W. Q. Judge* 116
" Guidance, Not Leadership "—*By Robert Crosbie* 117
Answers—*By W. Q. Judge*
Reincarnation 118
Elementals—*By H. P. Blavatsky* 124

AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th June 1944. VOL. XIV. No. 8

THE U. L. T. AND ITS FOUNDER

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds.—Written by a Master of Wisdom (*U. L. T. Pamphlet No. 22*, p. 10)

For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.—From the Great Master's Letter (*U. L. T. Pamphlet No. 33*, p. 1)

On the 25th of June 1919 Robert Crosbie left the field of physical plane activities wherein he had laboured to learn and to plan, had struggled to clear the ground and had succeeded in laying the foundations and erecting the Temple of Pure Theosophy. The temple is yet a-building but its progress has been substantial and the influence it radiates is as beneficent as it is powerful and week by week is gaining force.

It is most appropriate that, inspired by our Companions of the Parent Lodge at Los Angeles, all Associates of the U. L. T. everywhere have for the last few years been celebrating the passing of the Friendly Philosopher which almost coincides with the Summer Solstice. We all celebrate it as U. L. T. Day, and that is in the fitness of things, for Robert Crosbie, impersonal person that he was, would prefer that name to Crosbie Day.

On Sunday the 25th of June, U. L. T. Associates will celebrate the occasion this year. We have been fortunate in receiving from our Los Angeles Companions, just in time for publication here, the selected readings from H. P. B., W. Q. Judge and Robert Crosbie to be used at the meetings. Our Associates and friends belonging to the Lodges in India will have time to prepare themselves for their respective meetings; individual Associates and readers of THE THEOSOPHICAL MOVEMENT may feel that they should hold their own "meetings" in one fashion or another; and for them all these reprints must prove very serviceable.

In reprinting these readings we have decided to publish in full the speech and article of Mr. Judge, though at the Lodge Meetings extracts only will be read from these, to suit the requirements of time.

What H. P. B. wrote in 1878-1881, what W. Q. Judge said in 1893-1895, what Robert Crosbie repeated for the U. L. T. needs to be remembered by us all in 1944. A quarter of a century lies behind since Mr. Crosbie's passing; another twenty-five years will bring us very close to 1975. For the promulgators of the Sacred Teachings, for the servants of the Holy Cause of Human Brotherhood, the message of these extracts is of vital importance—now and here.

THEOSOPHISTS AND THE THEOSOPHICAL MOVEMENT

[The following extracts are taken from various articles of H. P. B.'s in *A Modern Panarion*.—Eds.]

Good friends, bear us witness that we have always disclaimed anything like "leadership"; that we have invariably referred you to the same standard authors whom we have read, the same old Philosophers we have studied. We call on you to testify that we have repudiated dogmas and dogmatists, whether living men or disembodied Spirits.

* * *

Theosophists have no dogmas, exact no blind faith. Theosophists are ever ready to abandon every idea that is proved erroneous upon strictly logical deductions. Dogmas are the toys that amuse, and can satisfy but, unreasoning children. They are the offspring of human speculation and prejudiced fancy.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth....They think that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

* * *

Contrast alone can enable us to appreciate things at their right value; and unless a judge compares notes and hears both sides he can hardly come to a correct decision. For one man to demand from another that he shall believe like himself, whether in question of religion or science, is supremely unjust and despotic. Besides, it is absurd. For it amounts to exacting that the brains of the convert, his organs of perception, his whole organization, in short, be reconstructed precisely on the model of that of his teacher, and that he shall have the same temperament and mental faculties as the other has. And why not his nose and eyes, in such a case? Mental slavery is the worst of all slaveries. It is a state over which brutal force having no real power, it always denotes either an abject cowardice or a great intellectual weakness.

The Theosophist is a journal of our Society. Each of its Fellows being left absolutely untrammelled in his opinions, and the body representing collectively nearly every creed, nationality and school of philosophy, every member has a right to claim room in the organ of his Society for the defence of his own particular creed and views. Our society being an absolute and an uncompromising *Republic of Conscience*, preconception and narrow-mindedness in science and philosophy have no room in it.

* * *

Unconcerned about politics, and all political organizations, the Society cares but little about the outward human management of the material world. The whole of its aspirations are directed towards the occult truths of the visible and invisible worlds. Whether the physical man be under the rule of an empire or a republic, concerns only the man of matter. His body may be enslaved; as to his soul, he has the right to give to his rulers the proud answer of Socrates to his judges. They have no sway over the *inner* man.

"MAKE BROTHERHOOD A REAL THING"

[The following is the closing speech delivered by W. Q. Judge as Chairman of the European Convention held in London on 6th and 7th July 1893.—Eds.]

You have now come to the end of your labours. Very justly did Bro. Kingsland point out to you that this convention was marked by the attention given to plans for more and better work, and by an absence of consideration of results. This is the true position. Results will take care of themselves, and our duty is to seek our duty out and perform it, leaving results to the law of nature.

I would like you to reflect for a moment on the history of the society. Eighteen years ago it was founded, and I am talking to you as one who was present at its foundation. It began with a purpose by those who were determined to proceed. But soon the greater part of those who had entered in its early days, left it. These deserters, were, many of them spiritualists who expected to see a new and more striking form of phenomena, because their mediums had been prophesying wonderful things; spirits were to appear in public on the streets and upon lecture platforms. But when they discovered the real aims and purposes of the Movement to be different from their notions, they left it. Yet the society grew, members increased, work spread, the organization embraced the earth. Now was this growth due to a constitution and red tape? No; it was all because of the work of earnest men and women who worked for an ideal. Red tape, and votes, and laws to preserve votes, or to apportion them, are useless for any purpose if they are such as to hamper effort. Bind your soul about with red tape, and like the enwrapped mummy it will be incapable of movement.

If you will regard its history in Europe, you will see that it came to its high point of energy without votes, without rules, supported and sustained by unselfish effort. Was it H. P. B. alone who made it grow here? No, for she alone could do nothing. She had to have around her those who would work unselfishly. By that it flourished here, and now that it has attained such proportions that it includes devoted, earnest workers, you will do well, year by year to be careful that you do not mummify it with red tape and continual alterations of your constitution. There is a tendency in this country to choke effort with forms and regulations. Universal Suffrage is not the unmixed blessing its devotees insist it is, and if you do not beware, the tendency to hedge your so-called rights to votes, all about with regulations, will work to the congealing of the fire of zeal. It is not a vote that tells in our Movement. It is energy; work, work, work. The devoted toilers here at Headquarters could easily any day relinquish votes and constitutions to your will, and yet go on working earnestly and steadily for the Theosophical Movement, leaving political Theosophists to amuse themselves with votes. So, I regard our conventions, not as assemblies for tiresome and bureaucratic legislation, but great lodge meetings, where we all gather for mutual help and suggestion for the work of another year.

The next point I would like you to consider is that of dogmatism. A great deal has been said about the fear of a dogmatic tendency and of the actual existence among us of dogmatism. This I consider to be all wrong and not sustainable by facts. The best way for you to produce dogmatism is by continually fearing and talking about it, by waving about the charge of dogmatism on every occasion. In that way you will soon create it out of almost nothing.

What is dogmatism? To my mind, it is the assertion of a tenet that others must accept. Is that what we do as a body? I think not. Certainly I do not do it. In my opinion, oft declared, anyone who asserts in our society that one must believe this or that theory or philosophy is no Theosophist, but an intolerant bigot.

But those who have spoken of dogmatism, have mistaken energy, force, personal conviction and loyalty to personal teachers and ideals for dogmatism. Such are not dogmatism. One has a perfect right to have a settled conviction, to present it forcibly, to sustain it with every argument, without being any the less a good member

of the Society. Are we to be flabby because we are members of an unsectarian body, and are we to refuse to have convictions merely because no one in the society may compel another to agree with him? Surely not. My friends, instead of being afraid of a future dogmatism of which there is no real sign now, we should fear that it may be produced by an unreasonable idea that the assertions of your own convictions may bring it about. I feel quite strongly that those who accuse us of dogmatism have no fixed ideal of their own. Let no one therefore be so injudicious as to raise needless alarms and thus attract disaster. We are protected by our constitution-declarations, and it is sufficient for the purpose that now and then our officials promulgate a reassertion of our undogmatic attitude.

Most important of all, to be carried away from here by each one, to be acted upon during the next twelve months, is a deep and living feeling of harmony and brotherhood. A union in name has no force or power. Eighteen years ago we formed the union, the attempt to create a nucleus of a universal brotherhood, and since then we have made progress toward realizing what was then but a sound. Such an actual brotherhood is an important fact, its absence a very great obstruction and difficulty.

Too many have failed to make brotherhood a real thing in their life, leaving it merely as a motto on their shield. Our brotherhood must naturally include men and women of very various characters, each with different views of nature, having personal characteristics which may or may not grate on others, as the case may be. The first step then to take, is to accept and tolerate personally all your fellows. In no other way can we begin to approach the realization of the great ideal. The absence of this acceptation of others is a moral defect. It leads to suspicion, and suspicion ruptures our union. In an assembly where harmony is absent, and brotherhood is not, the labours of these assembled are made almost nil, for an almost impenetrable cloud rolls out and covers the mental plane of all present. But, let harmony return, and then the collective mind of all becomes the property of each, sending down into the minds of everyone a benediction which is full of knowledge.

For the American Section, as its General Secretary, I once more extend to you the hand of friendship and love. I give you, for that section, the pledge to sink all personal or sectional aims into one great sea of devotion to the cause we have taken up.

The Convention is adjourned *sine die.*

EACH MEMBER A CENTRE

[This article by W. Q. Judge was published in *The Path* for October 1895, and was first reprinted in *The Theosophical Movement* in Vol. II, for January 1932.—Eds.]

Some years ago one of those Masters in whom so many of our members believe directed H. P. B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquiries would appear, a Branch in time be organized and thus the whole neighbourhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius

of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends. but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

"GUIDANCE, NOT LEADERSHIP"

[The following extracts are taken from *The Friendly Philosopher*, by Robert Crosbie.—Eds.]

There are many "good souls" who do not know their own minds, and hence have no solid basis in Theosophy, while accepting it as the only thing worth knowing....There are hundreds who have gone off on one wrong track or another. They all have some good traits—Karmic inheritances; but these do not bring Wisdom nor Will. They need guidance, not leadership. Study and work is their only salvation and we can help them all to the degree that our Karma and theirs permits, if only by example. Our work is with *all* Theosophists. As far as I can see, "U. L. T." is the only real "olive branch" in the Movement, for it means peace with all, in unity of aim, purpose and teaching.

Had Theosophists remained together on this basis, dissensions could never have occurred, and the many side-issues would have had no vogue.... Theosophists, if they would follow the one safe, true and royal road, have to forget persons and leaders and attend to Principles, and be loyal to Those who gave them out. In order to be loyal to H. P. B. and W. Q. J., they have to follow the lines laid down by the Teachers. If we are loyal to H. P. B. and Judge and what They stand for, we shall not be found running after leaders who cry lo here, and lo there. Many are "joined to their idols: let them alone." But warnings to would-be's are always in order, and where we see danger to others it is our duty to warn—not in antagonism to anything but those errors and wrong practices which bring injurious results. Theosophists must point out error by comparison with Theosophy.

Methods must vary with time, place and conditions. Few minds, especially those attracted by "the lure of the Occult," are able to make applications in any wide sense. Distinctions have to be pointed out to them. We have to learn that the way to present truth is by examining various beliefs in its light, not by forcible attempts to "corner" another. Even an animal resists when cornered; so the right way to obtain consideration of the ideas we have to present implies a full sense of freedom on the part of the one who listens, as well as on the part of the speaker. In

these days of proselyting and propaganda for all sorts of 'isms there is the more need for tolerance if we are to find those chinks in the mind of others through which questions may possibly be aroused. We can set the example of examining anything on its merits, and then presenting in contrast the Theosophical view, which accords with nature as a whole.

* * *

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity for it and will fit themselves more and more to supply the need. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance. Once we see something of what the Theosophical Movement means to the world, we are necessary to it—not as persons—but because we see and do. The Movement is accelerated by us to the extent that we work for it, and hindered to the extent that we, as it were, let it *pull us along*. So, every student who will strive to make himself a fitting instrument is necessary to the work, to his full capacity,—Soul, Mind and Body....If we are impressed with the significance of this, and accept "the fight that only fortune's favoured soldiers can obtain," we will hesitate not at all, but seeing that the present basis of action in the world is wrong, will work with it as far as we must, while *ourselves* thinking and acting from a very different basis. Our thoughts are *our* thoughts; our lives are *our* lives, and both are devoted to *our* work. Having put our hands to the plough, and seeing the field that needs cultivation, we may push on in confidence and faith.

ANSWERS BY W. Q. JUDGE

In 1889 was started in New York *The Theosophical Forum* which was devoted to answering questions which were invited. Many persons answered questions, among them W. Q. Judge. We have gathered together all the answers prepared by Mr. Judge and have grouped them according to subjects. Last month we reprinted answers on "Manas." In this issue we reprint answers on

REINCARNATION

Does the Ego enter the body at or before birth?

The Ego does not enter the body at any time. The body is a grossly material instrument which is overshadowed or informed by the Ego. We are accustomed to saying that our souls are caught *in* our bodies because the ancients so spoke. But when they used that phrase there was an additional explanation current about *body*, and it was believed that the latter was more than merely physical, visible carcass. The body and its entanglements extend much further than is visible to our eyes. In fact, what we see of our bodies is only the hard or visible part; each person carries around at the same time the more intangible parts of body, which, however, are very powerful in their action. Visible body is the material nucleus, and the rest is the less material fringe or emanation. So when the ancients spoke of the soul entangled in body, they included in the word "body" the above enlarged meaning. At the time of conception the astral body—or model form—is made, and the potentiality of an Ego being enmeshed by the person is created; the connection of the Ego with the body—by means of the principle *Manas*—is made, in general, at seven years of age, and from then on the Ego is involved or entangled in body. But before such material entanglement it was first caught and involved in the passions and desires—or in the principle *kama*—which is always the efficient or producing cause for the embodiment of the Ego. This *kama* is known to form a part of the *skandhas* or aggregates, of which material body is one.

I cannot see the force of the objection to reincarnation that it conflicts with the power of the mother to influence the child. It does not, for she gives it the body with all the tendencies thereof, and she gives it milk, thus increasing

those tendencies. She certainly cannot directly touch the Ego, and it is fortunate she cannot, because then she might actually thwart its development. It is the karma of the past that brings the child to that mother, and that karma may be to have a good or a bad birth, to be influenced for benefit or for injury by the mother.

(*August 1892, p. 8*)

Is the sinful nature of man located in the reincarnating Ego or in the perishable personality? If in the former, what becomes of the teaching that nothing but what is good enters Devachan? If in the latter, how is it just to punish one perishable personality for the faults which another perished personality committed centuries ago?

The Ego is deluded by ignorance, and hence incarnates and reincarnates in various states; that is, it obtains a vehicle for every state into which ignorance puts it. So it obtains an earthly vehicle (body and personality) which is delusive and binding on the Ego so long as ignorance of the truth continues. It leaves the earthly vehicle and goes to another state—Devachan—where it has a vehicle appropriate to that sphere, and is there deluded and retained by the ignorance which is related wholly to pure, noble, and pleasant thoughts. From that it comes again to the earthly sphere, and so on until the hour when ignorance is destroyed. The so-called "sinful nature" is in the earthly vehicle, but as that is a part of the whole which includes the Ego, the latter is responsible for permitting the lower to rule it, and therefore suffers. For the body and astral body do not suffer nor know nor feel; they are merely blind instruments for the Ego who knows and feels through them, and are also the weights and clogs which keep the Ego down so long as ignorance prevails. Hence the continual revolving from one sphere to another, and in this is the reply to the question.

(*January 1893, p. 8*)

The more I think of it, the greater mystery this appears to me. If we are reincarnated either for better development or for punishment for sins committed in a former incarnation, why should there be so many infants who only live a few days or weeks? They go out of the body again without being advanced any, nor do they suffer a great deal.

Mysteries will deepen for the questioner if he lays down definitely that any one statement of a part of a Theosophical doctrine is necessarily the whole doctrine. In the question it is assumed we are incarnated only *for better development or for punishment*, whereas this is but a partial view of the matter. We are reincarnated as a *result of causes set in motion*. Thus we may be here for reward, or punishment, or by choice, or merely to work again, or for pleasure, or for punishment of others or their discipline, or for our own discipline, and so on for a thousand purposes. The race evolution compels us to reincarnate, and we do so according to law. The first answer fully explains most of this, but still another view is possible. Looked at from the side of the parents, the birth and early death of the infant are at once a pleasure, a discipline, and a punishment. If the loss is properly accepted then discipline results; if rebelled against, then only punishment is felt; the pleasure and reward came with the child's birth, and though soon the cause of that pleasure disappeared, its possible effect on father and mother was not destroyed. Then, again, the Ego that attempted to begin life in that family only to quickly fall out of it may have either made a short step toward better environments than it had before, or escaped from a family where nothing save obstacles and evils would have surrounded. By such reflections as these the "mysteries" will be made plain.

(*October 1892, p. 12*)

If the cause of rebirth is an unsatisfied desire to live (Tanha), why should they be reborn who are weary of life and have no desire to continue or repeat it?

There is slight but important inaccuracy in the doctrinal statement of the question, and the question also leaves out of account the desires of life counting from the cradle as well as those desires of other and past lives which were never satisfied.

The inaccuracy is, that it is *not* the doctrine that *unsatisfied* desire leads to rebirth, but that desire is the cause of rebirth, and this makes a great difference in the matter. The want of satisfaction of desire only adds another element leading to rebirth. Desire of any sort, satisfied or not, deludes the Ego, and it is thereby drawn into the

magnetic attractions (from which through ignorance it cannot escape) which must and will operate in time to cause rebirth. The desire operates the instant it is entertained, and sinking into the inner recesses of being, is a cause for rebirth. The mere fact that it is forgotton or that all earthly life in time becomes distasteful does not do away with its force in those parts of our nature which while we are ignorant remain hidden from us. For with each desire—and there are millions of them—there is a thought, and it is these thoughts which make the bonds which draw us back to earth. And with each person this goes on for many years, for but few children are wise enough to control desires. This immense mass of desires and thoughts is to be taken into account. The question appears to ignore them altogether. If in mature years one begins to see the futility and uselessness of desire for life or any other desire, it means that experience has been gained, but not by any means that the forces engendered during preceding years have been exhausted.

Furthermore, there is behind each one the whole sum of other lives with all their desires, much of which must be yet unexhausted. These are each a cause for rebirth.

And it is not merely the desire to live which causes rebirth. That is a prime cause, and one that being seated in general human nature is more subtle and powerful than any other, for it relates to life itself, no matter where. And I take it that if the person who says life here seems worthless were offered life on some other planet in most harmonious, beautiful and gratifying circumstances, he would find the deeply seated *wish for life* suddenly blazing up, causing him to immediately accept the offer. (*December 1893, p. 3*)

Is there any statement in the writings of Madame Blavatsky or of any one else who might be supposed to know, to the effect that the Ego incarnates alternately in the different sexes, or at all in the opposite sex?

I do not remember reading anywhere in the writings of H. P. B. a statement to the effect referred to, nor in the written remarks on various subjects by the Adepts who sent her into the world can there be found, as far as my recollection goes, a declaration to the effect that the Ego incarnates alternately in male and female bodies. There may be found the doctrine that by this time in our evolution the egos now in human bodies have been through every sort of experience and both sexes, but that does not support the inference that such incarnation as to sex is alternated regularly—nor does it refute. It simply has nothing exactly to do with the question.

The question, it seems, is interesting to many, but I must confess an entire lack of interest in it. If my next birth shall be in the body-female, it is a matter of indifference. It is of record that an ego did very well in the body called Helena P. Blavatsky; and, contrariwise, another did well in a body-male called Sankarachariah. It is said that one Maji—a woman—in India is a great Yogi also. So, as I am perfectly indifferent, my remarks may be concluded to be uncoloured by the partizanship of sex, so clear to some and so often productive of clouds over vision.

Well, then, I do not adhere to the alternating theory. It is too cut-and-dried at the very first impression. Further it appears to violate, with the appearance of a personal director behind it, the natural conclusions to be drawn from human life and character,—our only guide in such matters. If we assume an anthropomorphic God, who made it a law that every ego should now have male and next female form for living in, no matter how the laws of tendency of attraction and repulsion work in other directions, there might be some probability of sustaining the position that regular alternation of sex is the rule. But the universe is governed by law, not by caprice. Let us, then, look a moment at one or two points.

Karma—from other lives—determines where, how, and when we shall be born. But in the matter under debate, one of the ramifications of the law of Karma which must have most to do with this is *tendency*. In other words, the tendency set up in a prior life will determine the tendency toward a particular family next birth. And we must look also at the question of male and female character essentially, and not as a mere question of appearance or function. If we discover what is the essential distinguishing characteristic of the female character as opposed for comparison to the male, then we can perhaps arrive at a probable con-

clusion,—though, as I above remarked, a very uninteresting and useless one in any event.

Now to my limited vision the female character is *per se* concrete; that is, its tendency in thought, speech, and act is toward the concrete; while the male character seems to me to be *per se* the opposite. The Kabalists and the ancients of all lands may not stand as authority for my readers, but they support this view. And the existence of exceptions in both sexes does not contradict the opinion, but rather goes to sustain it, forasmuch as we so easily recognize a woman who has a man's character or a man who has a woman's. The difference was not invented by tyrannical men, but seems actually to exist in the race. For no matter where you go, or how civilized or barbarous, modern or ancient, your examples are, they ever show the same differences and characteristics.

And whether you admit or deny the particular description by *concreteness*, and *abstractness*, it still remains true that the essential female character—whatever be the distinguishing mark—is totally different from the essentially male one.

Now, then, if Ego (A) has evolved with infinite pain and many lives the female character, is it likely that that *tendency* will exhaust itself at once? Or if it has been set up by one life, is it likely to exhaust at death so as to permit the next incarnation to be in the opposite sex? I think not. It might be that the Ego could, as man in prior life, incarnate next as woman, but that would mean that he had set up a tendency to whatever is the essential character of the female, —in my opinion, concreteness of thought in the depths of his nature,—or for other of many reasons. It is not wise to set down such fixed and iron rules. Nature does not thus work. She is always about to break some rule we have foolishly thought to be of eternal duration. So I conclude on this that the Ego will go on as woman or man just so long as its deeper nature is of the same cut, fashion, and tendency as the particular sex in general in which it incarnates. For my poor judgment, the regular alternation theory is wholly without foundation. But, after all, it is a question none of us can decide. The Christian Apostles decided female incarnation to be lower in scale than male when they said women are saved only by marriage, but even some Christian Theosophists may reject the Apostles on this.

(*June 1892, p. 1*)

Believing in reincarnation as many Theosophists do, and considering the fact that our ten preceding births may have been in ten different nations or races, how can the sentiment of patriotism be defended?

Patriotism is love for the land in which your body was born, and it would seem on reflection that whether ten preceding births were in other nations and races or not has nothing to do with the patriotism felt in this. In each birth the same feeling would be felt for each country. All this has no connection with a defence of patriotism. Inasmuch as the sentiment has always been recognized as noble and good its defence seems unnecessary. Why should Theosophists, I may ask, raise a question of doubt as to such a high sentiment as this? It needs no defence at all. At first the man may love only himself; then he enlarges his love and extends it to his family; then a little more and he takes in his town or county; until at last he still further enlarges his love so as to embrace his country. Patriotism then is a love that is larger than the personal and hence a nearer approach to that feeling which would make all men brothers. A person cannot die for his country unless his love has gone beyond the confines of his family. Patriotism is in fact the best example humanity can furnish of an attempt at the universality of love that belongs to the Self within.

(*August 1895, p. 51*)

Do monsters of depravity ever seek rebirth through any but mothers of like character?

I would like to answer this question so as to satisfy the questioner, but it being a question of statistics it is not possible to be exact from want of data. The question seems to bear the inference that the questioner thinks monsters of depravity seek mothers of like character. But is this so? Do we not know that all through time very bad men and women have been born of virtuous, righteous mothers? It was the mother's Karma to be so unfortunate. In Indian history there

was a monster named Kansa born of a good mother; doubtless the mothers of Nero or other wicked Roman emperors were good women. All this being the case, we are at libery to assume that sometimes monsters of depravity obtain birth through mothers of opposite character. If we were to insist on the opposite, then we must say, in the case of great sages and Avatars, such as Buddha, that they only seek birth through mothers who are great as they; but this is known not to be the case.

(*October 1895, p. 87*)

Do the physical atoms reincarnate? Personally, I think they do, and I think that an article by H. P. B. in *Five Years of Theosophy* entitled "The Transmigration of the Life-atoms" furnishes authority for the belief. It would seem that the law of reincarnation acts upon every plane, and that the Ego carries the same atoms through its evolution. But I have found so few to agree with me that I desire the opinion of other Theosophists.

The analysis and explanation by the Editor of the word "reincarnation" are undoubtedly correct. The word is often loosely used, indeed sometimes quite unavoidably, because the English has as yet no word to express the recombination of the same atoms on the physical plane. And it is quite possible to imagine a certain number of atoms—this word being also loosely used—being combined in one mass, going out of it and recombining once more. For instance, a mass of quicksilver may be volatilized by heat and thrown into the invisible state, and being kept in the limits of a receiver may be recombined into quicksilver again. While they are vaporized who can say that they are quicksilver, inasmuch as that is the name for a definite thing? Similarly with a mass of water changed into steam and vapour and back to water and then to ice. So, while the Editor is right as to the proper use of the term "reincarnation," the real question put is not solved.

It relates to the greater combinations, permutations, and probabilities of the cosmos, upon which mere argument sheds no light unless it proceeds from the actual facts in respect to atoms or molecules and their method, power, and time of combination. The Adepts know about this, but have only given hints, as we are not yet ready to know. Now *first*, there must be a definite amount of matter in use in our solar system; and *second*, it is definitely stated—and is metaphysically necessary—that there is a definite number of Egos using that quantity of matter. To me there seems to be no improbability and no materialism in supposing that a time may come when any one Ego shall recombine into a body in which it incarnates the exact atoms it once before used, which of course have also been used by other Egos. But when such a cycle of recombination is, I do not know. The Egyptians made it 3000 and 5000 years. It is an idea not of any great use at present, but very interesting, and I find it illustrating for me the idea of universal brotherhood. For if we have all, as Egos, used over and over again the atoms physical which all other Egos have used, we lose all individual property in the atoms and each is common owner of all. I believe, but am unable to prove, that we use over again the atoms we once used in a body, but how many times the great wheel of the solar system allows this permutation and recombination to happen is beyond me and my generation.

(*March 1893, p. 2*)

I have seen (I think in *Path*) that Buddha orders his disciples not to have anything to do with music nor to live by it, though in many works on Theosophy music is represented as having a civilizing effect. Can you say why Buddha condemned music and those who practised it? Is it because it is time wasted and prevents meditation?

It would be well to consult references before stating premises on which questions are put. I do not remember any statement in *Path* of the kind quoted. Secondly, it is quite important to know what sort of music Buddha referred to when he prohibited it—if he did so. It is more than probable that good organs were not then in use. Can we say that he would have prohibited those? Again, we do not know to what school of music he adverted. Was it sensuous, or sensual, or trifling, or what? All this is important, for supposing the music of that day was of a highly sensuous or sensual style, he would have been perfectly right in ordering his disciples to give it no attention. So first I conclude that there is no way of answering the question properly until we have exact

knowledge of the styles and schools of music of Buddha's time, as well as of the kinds of instruments in use. So far as my recollection extends, Buddha did not condemn those who practised music.

But having looked at the purely instrumental and objective side of the matter, we come to the real question on which Buddha, like all other great teachers, laid stress. It is found not only in his words but in the older Brahmanical religion. It is the direction to the student—not to the man of the world—to leave off sight and sound, meaning that unless *sensation* is overcome the mind will be bound to re-birth. This will include music and all sounds. It covers a large subject relating to how and by what the soul is attached to the miseries of re-birth, but it has really very little to do with the music to which the questioner refers. (*April 1893, p. 10*)

Can an Adept who has never studied music, but who has the wonderful powers (to us, omnipotent) ascribed to him by Theosophical books, go to a piano for the first time and play one of Beethoven's symphonies? There has been a debate upon this point with unsatisfactory conclusions.

The question discloses in its concluding words that some persons, presumably Theosophists, have wasted valuable time in a debate upon a point wholly trivial just now. What possible use to the Society or to Humanity would this debate upon pianos and Adepts have or even lead to? None that I can see. It is like wasting time and energy in destroying Nature's works. And I would like to ask if the debaters on this matter have such a knowledge of the doctrines of Karma, Reincarnation, and the Sevenfold Constitution as to be able to impart them to anxious inquirers. If not, then the debate on the pianos and Adepts was time worse than wasted.

The piano is a false instrument with an entirely false scale, as all musicians know. It is therefore perfectly mechanical. Yet we see that Blind Tom from birth almost can use this mechanical false instrument. Therefore the playing of it by him brings up the question of the power of coördination between an ordinary brain and body and mind. If the querents know something of those questions first and foremost, then they will be qualified to see how an Adept might play a piano although never in this life having learned to do so. This enters deeply into the nature of man's sevenfold constitution. For if uneducated Blind Tom could do it, why not an Adept? And if this be so, how can an Adept do so? I affirm my thorough belief that an Adept—of the degree evidently in view in the question—can do all and more than the question asks. For by the aid of elemental forces he could play on the piano in this century even if he had never, in any incarnation, seen or heard of one. But having replied in the affirmative, what good does the reply do unless it is in a discussion regularly and intelligently pursued upon those doctrines, the truth of which must be shown before one passes to a discussion of trivialities? (*December 1892, p. 10*)

If H. P. B. was taught of Masters for years in Tibet as stated, previous to giving out Their teaching to the Western world in 1873, why was the doctrine of Reincarnation disavowed by her in her early writings? The Masters could not have spoken then, any more than later, in an uncertain tone on this great tenet of Theosophy, which is so interwoven with all Their teaching as to be inseparable from it. Yet in *Isis Unveiled* it is emphatically stated that "Reincarnation is the exception, not the rule, for the race at large."

First, there is no evidence published that "H. P. B. was taught of Masters for years in Tibet." I should like to know where such a fact is alleged by any competent witness. *Second*, the doctrine of reincarnation was not disavowed in her early writings. *Third*, the quotation from *Isis* at the end of the question is incorrect. Reincarnation is not denied; but *reincarnation of the astral monad* is denied as the rule. The words omitted from the quotation are the hinge on which this question and reply must turn. Inquirers and members should be careful in making references, as well as in getting the real import of what is read.

Turn to *Theosophist* pp. 288-9 of August, 1882, and you will find the question answered and the remark in *Isis* explained. Turn to *Path* vol. 1, p. 232, Nov. 1886, and you will find the article *Theories about Reincarnation and Spirits* dealing with the same matter and by H. P. B. She

wrote that article at my request because of a similar question arising from a like misunderstanding. Furthermore I assert as a witness that from 1875 to 1879 H. P. B. taught and explained Reincarnation, and in my case in respect to a relative of mine who died during that period. But when *Isis* was written, the full scheme of man's real constitution had not yet been given out, though hinted at broadly. Attention was then paid to the Kardec school of Reincarnationists with the object of overthrowing their theory, and H. P. B. then, as later, denied *personal reincarnation*. The reëmbodiment of the personal astral—called "astral monad" in *Isis*—never was taught and is not taught by the school from which the *Secret Doctrine* emanates. Hence her denial of it as the rule in 1877 still holds good and is reässerted in the articles I have pointed out. There is therefore no inconsistency, though it must be admitted that her English in 1877—by one who had never written for publication—was not as clear as these abstruse subjects demand. For this we must allow, and we ought not to hold all her words to the strict rule we follow in dealing with an English philosopher, but should construe all together.

Reincarnation of the "astral monad"—that is, the personal being and the astral body—is *not* the rule but is the exception; but reïncarnation of the Individual or "spiritual monad" is the rule and the doctrine; and it is taught in *Isis*, to which readers are referred. Wherever H. P. B. seems to deny reïncarnation in *Isis*, she is referring to personal reïncarnation, using the word "man" or "person" in that sense. By consulting the various paragraphs it is seen that the doctrine of successive rebirths is taught plainly, and when she speaks of reïncarnation—a new word for her then—she refers to the idea of personal reïncarnation. Some of her paragraphs go with detail into the causes for rebirths, but then she is referring to the reïncarnation of the "thread-soul," which is not the astral soul. It should also be remembered that terms have been better defined and more often used since 1875 than they were then when all was new, even though such mediums as Cora Richmond had before that taught now and then reïncarnation as a law without defining it. It is of course to be regretted that Col. Olcott tries with labour to show H. P. B. ignorant of the law in 1875, but that only convicts him of not then knowing the doctrine himself and as not having referred to her full explanations of 1882 and 1886. It does not prove anything against her save bad English. Yet with all her unfamiliarity with our tongue, the very sentence around which these discussions arise—and the sole important sentence that can be found—contains in itself in the words "astral monad" the solution of the difficulty. She began by saying "reincarnation of the individual," the words *personality* and *individuality* then and worse than now being doubtful and interchangeable, but immediately qualifies the description by adding "or rather of his astral monad." If she were to construct the sentence now, the same idea would be there, but expressed in words intelligible to Theosophical students. But even up to this day our words are inadequate, for the terms *personality* and *individuality*, *soul* and *spirit*, are causes of confusion to different minds.

(*October 1893, p. 1*)

ELEMENTALS

[The second instalment of this article is reprinted below from *Lucifer*, Vol. XIII, p. 30, for September 1893.—Eds.]

Another class are those elemental beings which will never evolve into human beings in the present Manvantara, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

In the teachings of Eastern Kabalists, and of the Western Rosicrucians and Alchemists, they are spoken of as the creatures evolved in and from the four kingdoms of earth, air, fire and water, and are respectively called gnomes, sylphs, salamanders and undines. Forces of nature, they will either operate effects as the servile agents of general law, or may be employed, as shown

above, by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men. [1]

Under the general designation of fairies, and fays, these spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbours, wild women, men of peace, white ladies—and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that *all* who have met them were hallucinated?

These Elementals are the principal agents of disembodied but *never visible* "shells" taken for spirits at *séances*, and are, as shown above, the producers of all the phenomena except the subjective.

In the course of this article we will adopt the term "Elemental" to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are "*centres* of force" having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementaries," or the "shells." More than this; they can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances or persons encountered but once. As a few seconds' exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the Zenith of the Universe to the Moon belonged to the Gods or Planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve Huperouranioi, or Supercelestial Gods, with whole legions of subordinate Daimons at their command. They are followed next in rank and power by the Egkosmioi, the Intercosmic Gods, each of these presiding over a great number of Daimons, to whom they impart their power and change it from one to another at will. These are evidently the

[1] Persons who believe in clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the London *Spiritualist* of June 29th, 1877. A thunderstorm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the Maruts of the Vedas.

The well-known lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits. If Spiritualists will accept her "spiritual" experience they can hardly reject her evidence in favour of the occult theories.

personified forces of nature in their mutual correlation, the latter being represented by the third class, or the Elementals we have just described.

Further on he shows, on the principle of the Hermetic axiom—of types, and prototypes—that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with Daimons, maintaining with Aristotle that the universe is full, and that there is no void in nature. The Daimons of the earth, air, fire and water, are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the Gods and men. Although lower in intelligence than the *sixth* order of the higher Daimons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties and various changes of plants. They are the personified ideas or virtues shed from the heavenly Hylê into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial Gods take form and being in the plant, they become its *soul.* It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant—besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf—there must be a substantial form, which Aristotle called in the horse, the horse's *soul;* Proclus, the *daimon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as "poetical metaphysics" and gross superstition. Still on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clue to the perplexing missing links of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a *remnant of superstition.*"[1] De Candolle suggests the term "vital movement," instead of vital force;[2] thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with clockwork inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is the *form of force.*"

In the Jewish Kabalah, the nature-spirits were known under the general name of Shedim, and divided into four classes. The Hindûs call them Bhûtas and Devas, and the Persians called them all Devs; the Greeks indistinctly designated them as Daimons; the Egyptians knew them as Afrites. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. This proves pretty clearly that the "ancient" Mexicans knew something of the doctrines of Kâma Loka. These passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos. In the Indian Pantheon, as we have often remarked, there are no less than 330,000,000 of various kinds of spirits, including Elementals, some of which were termed by the Brahmans, Daityas. These beings are known by the adepts to be attracted toward certain

[1] *Correlation of Vital with Chemical and Physical Forces*, by J. Le Conte.

[2] *Archives des Sciences*, xiv. 345. December, 1872.

quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether, as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd. The various races of spirits are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favourably or otherwise by conditions of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less upon the astrologer's astronomical erudition than upon his knowledge of the occult forces and races of nature.

Pythagoras taught that the entire universe is one vast series of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this twofold force. The least deviation from harmony damages it; when it is destroyed beyond redemption, the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly-glimmering ray of its divine monad is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere of the Kâma Loka. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades, and we—Avîchi. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul of the personality being formed of elements, the law of evolution must bide its time, Then begins the fearful law of compensation, the Yin-youan of the Buddhist initiates.

This class of spirits are called the "terrestrial," or "*earthly* elementaries," in contradistinction to the other classes, as we have shown in the beginning. But there is another and still more dangerous class. In the East, they are known as the "Brothers of the Shadow," living men possessed by the earth-bound elementaries; at times—their *masters*, but ever in the long run

falling victims to these terrible beings. In Sikkhim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhûtan and Sikkhim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, *en masse*, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, "devil-dancers," and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. Thus there are two classes of these terrible "Brothers of the Shadow"—the *living* and the *dead*. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at *séances*. These are the leading "stars," on the great spiritual stage of "materialization," which phenomenon they perform with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German Kabalist, in his rare work *Amphitheatrum Sapientiæ Æternæ*, has a plate with representations of the four classes of these human "elementary spirits." Once past the threshold of the sanctuary of initiation, once that an adept has lifted the "Veil of Isis," the mysterious and jealous Goddess, he has nothing to fear; but till then he is in constant danger.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her (the soul) not forth, lest in departing she retain something," says Psellus. "It becomes you not to behold them *before your body is initiated*, since, by always alluring, they seduce the souls of the uninitiated"—says the same philosopher, in another passage.

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good Daimon from a bad one," says Iamblichus. 2. If the shell of a good man succeeds in penetrating the density of the earth's atmosphere—always oppressive to it, often hateful—still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world without that on "departing, she *retains* something," that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioners of black magic—such as the Dug-pas of Bhûtan and Sikkhim—who compel the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid their selfish designs.

Of intercourse with the Augoeides, through the mediumistic powers of *subjective* mediums, we elsewhere speak.

The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Mnizurin was one of the most powerful agents. "When you shall see a *terrestrial* Daimon approaching, exclaim, and sacrifice the stone Mnizurin"—exclaims a Zoroastrian Oracle (Psel., 40).

These "Daimons" seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out "devils," by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; Zoroaster is corroborated in this by Mr. C. F. Varley, and ancient science is justified by modern. The effect of some chemicals used in a saucer and placed under the bed, by Mr. Varley, of London,[1] for the purpose of keeping away some disagreeable physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

(*To be concluded*)

[1] Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the *Spiritualist* (London, April 14th, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits! And yet the general public mocks at as a "superstition" the herbs and incenses employed by Hindûs, Chinese, Africans, and other races to accomplish the self-same purpose!

U. L. T. PAMPHLET SERIES

1. *Is Theosophy a Religion?* . H. P. BLAVATSKY
2. *What Theosophy Is* . . . H. P. BLAVATSKY
3. *Universal Applications of Doctrine* and *The Synthesis of Occult Science*. . . . W. Q. JUDGE
4. *Castes in India* . . . . D.K.MAVALANKAR
5. *Theosophy Generally Stated* W. Q. JUDGE
6. *Karma* . . . . . W. Q. JUDGE
7. *Ormuzd and Ahriman* . . H. P. BLAVATSKY
8. *Reincarnation in Western Religions* . . . . . W. Q. JUDGE
9. *Reincarnation, Memory, Heredity* { H. P. BLAVATSKY / W. Q. JUDGE
10. *Reincarnation* . . . . { H. P. BLAVATSKY / W. Q. JUDGE
11. *Dreams* . . . . . { H. P. BLAVATSKY / W. Q. JUDGE
12. *Mind-Control* . . . . { D.K. MAVALANKAR / W. Q. JUDGE
13. *Mediatorship* . . . . H. P. BLAVATSKY
14. *H. P. Blavatsky* . . . . W. Q. JUDGE
15. *On The Secret Doctrine* . . { H. P. BLAVATSKY / W. Q. JUDGE
16. *The Secret Doctrine Instructions* . . . . . { W. Q. JUDGE and others
17. *Truth in Modern Life* . . H. P. BLAVATSKY
18. *Culture of Concentration* . W. Q. JUDGE
19. *Hypnotism* . . . . . H. P. BLAVATSKY
20. *Kosmic Mind* . . . . H. P. BLAVATSKY
21. *Overcoming Karma* . . . W. Q. JUDGE
22. { *What Are the Theosophists?* H. P. BLAVATSKY / *Some Words on Daily Life* . A MASTER OF WISDOM
23. *Christmas* . . . . . H. P. BLAVATSKY
24. *Cyclic Impression and Return* W. Q. JUDGE
25. *Memory in the Dying* . . H. P. BLAVATSKY
26. *The Origin of Evil* . . . H. P. BLAVATSKY
27. *The Fall of Ideals* . . . H. P. BLAVATSKY
28. *On the New Year* . . . H. P. BLAVATSKY
29. *A Master's Letter*
30. *Karma—The Compensator* . W. Q. JUDGE
31. *"Let Every Man Prove His Own Work"* . . . . H. P. BLAVATSKY
32. { *The Dual Aspect of Wisdom* / *Who Possess Knowledge?* . H. P. BLAVATSKY
33. *The Great Master's Letter*
34. *Living the Higher Life* . . W. Q. JUDGE
35. *Theosophy and Education* . H. P. BLAVATSKY
36. *Musings on the True Theosophist's Path* . . . . W. Q. JUDGE

Texts for Theosophical Meetings

BOOKS

By H. P. BLAVATSKY

Isis Unveiled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine

A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary

A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
Raja-Yoga or Occultism
The Voice of the Silence
Five Messages to Theosophists

By W. Q. JUDGE

The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Because
Eternal Verities
"No-Man's-Land"
The Laws of Healing—Physical and Metaphysical
Where Are the Dead?—Theosophy vs. Spiritualism
Cycles of Psychism
Index to The Key to Theosophy
Index to The Secret Doctrine
The U. L. T.—Its Mission and Its Future

MAGAZINES

Theosophy — Los Angeles XXXIInd volume
The Aryan Path — Bombay XVth ,,
The Theosophical Movement ,, XIVth ,,

Prices may be had on application to the United Lodge of Theosophists.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis.* And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

" The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its " Declaration " I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

The United Lodge of Theosophists
51, MAHATMA GANDHI ROAD, BOMBAY, INDIA.

OTHER LODGES

LOS ANGELES (7), CALIFORNIA, U. S. A.....Theosophy Hall, 245 W. 33rd Street
BERKELEY, CALIFORNIA, U. S. A.....Masonic Temple Building
SAN FRANCISCO, CALIFORNIA, U. S. A.....Pacific Bldg., 4th and Market Streets
NEW YORK, N. Y., U. S. A.....22 East Sixtieth Street
SANTA MONICA, CALIFORNIA, U. S. A.....Theosophy Hall, 1434 Tenth Street
SAN DIEGO, CALIFORNIA, U. S. A.....505 Commonwealth Building
PHOENIX, ARIZONA, U. S. A.....32 North Central Ave.
PASADENA, CALIFORNIA, U. S. A.....329 East Green Street
HOLLYWOOD, CALIFORNIA, U. S. A.....1631 Cherokee Avenue
PHILADELPHIA, PA., U. S. A.....2012 Delancey Street
WASHINGTON, D. C., U. S. A.....709 Hill Building, 17th and Eye Streets
LONDON, ONTARIO, CANADA.....424 Richmond Street
LONDON, ENGLAND.....17 Great Cumberland Place, London, W. I.
PARIS, FRANCE.....14 rue de l'Abbé de l'Epée 5e
AMSTERDAM, HOLLAND.....24 Vondelstraat
PAPEETE, TAHITI.....Rue du Docteur Fernand Cassiau
MATUNGA, BOMBAY, INDIA.....Anandi Nivas, Bhaudaji Road
BANGALORE CITY, INDIA....."Maitri Bhavan," 15, Sir Krishna Rao Road, Basavangudi
SYDNEY, AUSTRALIA.....Federation House, 166 Philip Street

Printed and published by Kishansingh Chavda at Sadhana Press, Raopura, Baroda, India, for Theosophy Co. (India), Ltd., 51, Mahatma Gandhi Road, Fort, Bombay.